



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE AMERICAN ANTHROPOLOGIST

VOL. X

WASHINGTON, D. C., JANUARY, 1897

No. 1

TUSAYAN TOTEMIC SIGNATURES

J. WALTER FEWKES

In a former article¹ I have designated the clans of the Hopi pueblos of the East mesa—Walpi, Sitcomovi, and the Tanoan village of Hano. At diverse times in dealings with the Tusayan Indians I have had occasion to procure their signatures, and, as they were unable to write their names, I have obtained their marks or totemic signatures. In paying Indian workmen employed at the ruins of Awatobi, Sikyatki, and Homolobi in the summers of 1895 and 1896, a number of these signatures were collected on subvouchers, and from a petition² to the Government a few years ago many more were copied; so that I am now familiar with the totemic signatures of the heads of all the most important families of Walpi, Sitcomovi, and Hano, and of some of the other villages.

The every day name or soubriquet of an Indian has no necessary relationship to the name of the clan to which he belongs, and in ordinary usage he is not known by the name of his clan. A number of the Tusayan Indians have English and a few Spanish names. The absence of the latter among the Hopi is in contrast to the Pueblos of the Rio Grande, where an Iberian patois is commonly spoken and Spanish surnames are almost universal among Pueblo Indians.

The tendency in man to inscribe his name in conspicuous places is a psychic phenomenon amply illustrated by several races in the Southwest. The totemic signatures or Indian

¹ American Anthropologist, Oct., 1894.

² The totems on this petition were obtained by the late Mr A. M. Stephen while in the employ of the Hemenway Expedition.

names are found on rocks, cliffs, and walls of ancient ruins side by side with names of Spanish, Mexican, and American visitors. These present an instructive field of study. The Indian pictographs are of interest to the ethnologist; the Spanish and American inscriptions often afford valuable historical material to the historian. All, even the scribblings of the vandal, show the identity or unity of a psychic tendency which is limited to no race of man.

As the totemic signatures or pictographs of the ancient people are identical with those now made by the Pueblos, it is instructive to compare them, and as a contribution to the interpretation of the ancient rock etchings indicate the modern recognized meaning of their survivals.

The aim of this article is to consider the totem signatures of the Hopi Indians as a key to the meaning of many of the pictographs in Arizona. The material is classified according to the phratries considered in a previous article.¹

Ala (Horn)

1.² Hayi (Walpi).

The totem represented by this man was a figure of an antelope, but he signed for his nephew, the hereditary "governor" of Walpi.

2. Hahawi (Sitcomovi, obiit 1892).

This man functioned for his nephew as asperger in the secret ceremonials of the Antelopes (see Snake Dance). He belonged to the Sowünwû (Deer) clan. Totem, figure of an antelope or deer.

3. Sikyaventiwa (Walpi).

He belongs to the Pafîwû (Mountain Sheep) clan. Totem, hoof-prints of mountain sheep.

4. Wupa (Walpi).

Lenya (Flute) gens; totem, flute.

Patki (Water-house)

5. Kūwanmaca (Cuñopavi).

Pavatiya (Tadpole) gens; totem, tadpole.

6. Lomakele (Cuñopavi).

Omowûh (Rain-cloud) gens; totem, rain-cloud.

7. Kūwanhoiyama.

Kaû (Corn) gens; totem, corn-plant.

¹ Kinship of the Tusayan Indians: American Anthropologist, May, 1894.

² Arabic numerals refer to numbers on the plates.

8. Supela (Walpi).
Patki gens; totem, rain-cloud, lightning, corn-plant. Father of Kopeli (Snake chief), husband of Saliko, oldest woman of Snake clan.
9. Kwatcakwa (Walpi).
Patki gens; totem, rain-cloud. Chief of the Sun-priests.
10. Tcoshofiwa (Sitcomovi).
Patki gens; totem, rain-cloud.
11. Sakwistiwa (Walpi).
Patki gens; totem, rain-cloud and corn-plant.
12. Anawita (Sitcomovi).
Patki gens; totem, rain-cloud and corn-plant. Chief of the Kwakwantu or Agave (Eagle-agave) priesthood.
13. Sakñüiva.
Nüva (Snow) gens; totem, rain-cloud and corn-plant.
14. Kwaa (Walpi).
Kaü (Corn) gens; totem, rain-cloud and corn-plant.
15. Kūwanyuwa.
Omowûh (Rain-cloud) gens; totem, rain-cloud.
16. Nakwawentiwa (Micoñinovi).
Patki gens; totem, rain-cloud.
17. Naiyucinima.
Kaü (Corn) gens; totem, corn-plant.
18. Lomaiyücvä (Cuñiopavi).
Omowûh gens; totem, rain-cloud.
19. Lomahoiniwa (Oraibi).
Omowûh gens; totem, rain-cloud.¹

The trail of migration of the Patki people was from the far south, Palatki, and they have been traced at Homolobi and Chaves Pass, where their pictographs are still to be seen with those of other Hopi gentes from that region. Perhaps the most striking symbol which they brought from the far south was the semicircular² rain-cloud figure so often depicted in the totem signatures.

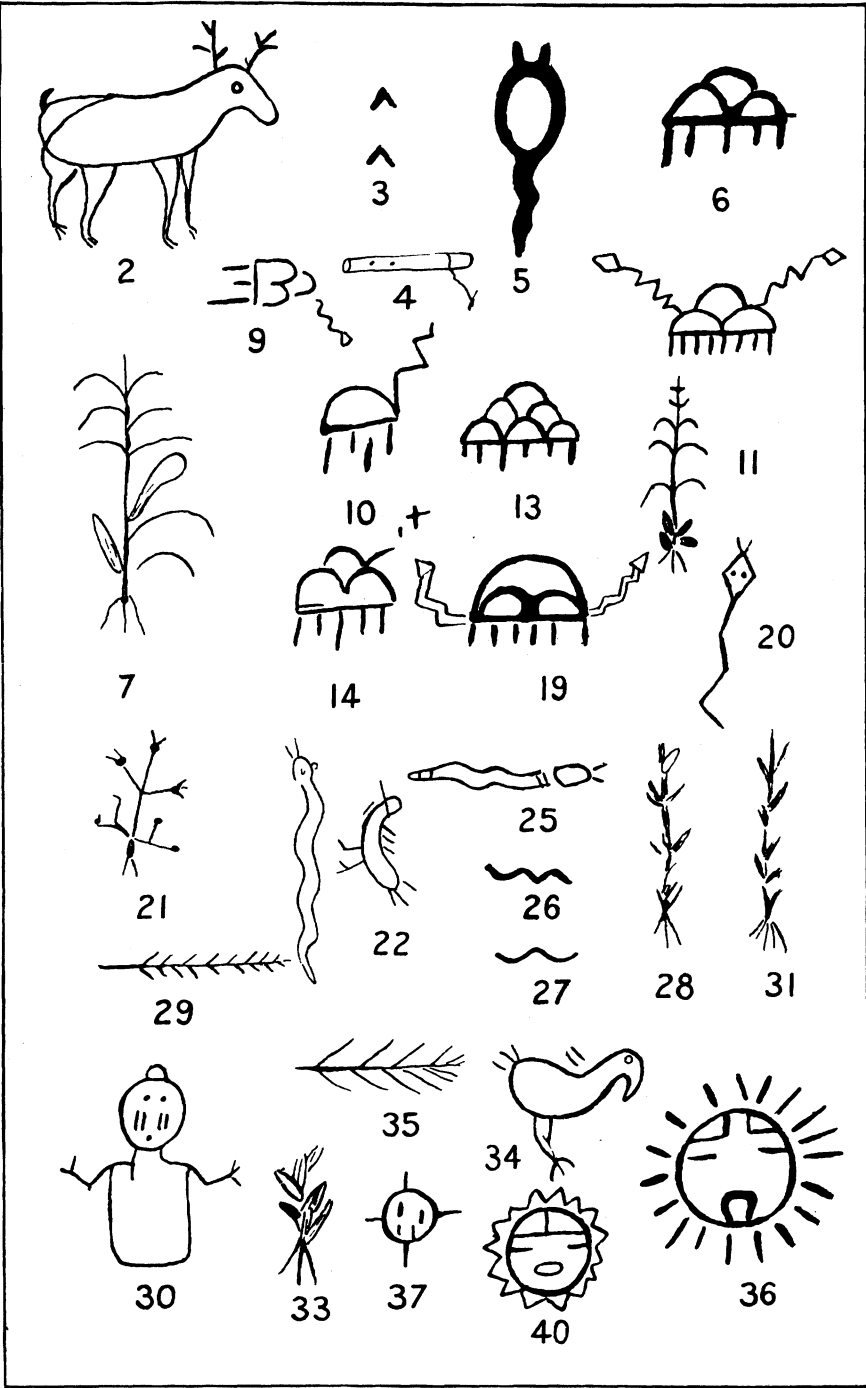
Tcûa (Snake)

20. Kopeli (Walpi).
Tcûa (Snake) gens; totem, rattlesnake. Chief of the Snake priests.

¹ The symbol of a rain-cloud in the form of a semicircle, with dependent lines representing falling rain, was brought to modern Tusayan from the far south. I have found it in a food bowl from a cemetery at Chaves Pass.

² The terraced rain-cloud symbol is likewise used in Tusayan. The Kwakwantu Society (see No. 12) or the Eagle-Agave (kwahu, eagle; kwan, agave) reminds one of the national symbol of Mexico (eagle on cactus, a Nahuatl conception). The similarity of the Hopi and Nahuatl words for eagle is evident to philologists. This society, according to tradition, brought the cult of the Plumed Serpent to Tusayan.

21. Samiwiki (Walpi).
Ucū (Cactus) gens; totem, cactus-plant. Chief of the Antelope priests.
 22. Uüyawa (Sitcomovi).
Hüwi (Dove) gens; totem, snake and dove.
 23. Tüveyamtiwa (Oraibi).
Tcūa gens; totem, snake.
 24. Lomaiyecva (Oraibi).
Tcūa gens; totem, snake.
 25. Hoñyi (Walpi).
Tcūa gens; totem, snake. Town crier, hereditary Antelope chief.
 26. Namura (Oraibi).
Tcūa gens; totem, snake.
 27. Küktimû (Oraibi).
Tcūa gens; totem, snake.
- Pakab (Reed)*
28. Nacitoñniwa (Oraibi).
Pakab gens; totem, plant (pakab).
 29. Winuta (Walpi).
Pakab gens; totem, plant. One of dual chiefs of Aaltû (horn) Society.
 30. Kanü (Walpi).
Pakab gens; totem, head and body of Püükofñhoya (little war god).
 31. Pauatiwa (Walpi).
Pakab gens; totem, plant. Chief of Kalektaka (Warrior Society).
 32. Sikyahofñyoma (Oraibi).
Pakab gens; totem, plant.
 33. Kwümayestiwa (Oraibi).
Pakab gens; totem, plant.
 34. Kuptiwa (Micoñinovi).
Kwahu (Eagle) gens; totem, eagle.
 35. Tuwasmi (Walpi).
Pakab gens; totem, plant. One of dual chiefs of Aaltû (horn) Society.
 36. Honcoho.
Tawa (Sun) gens; totem, sun's disk.
 37. Küyayeptiwa (Oraibi).
Tawa gens; totem, sun's disk.
 38. Talaskwaptiwa (Oraibi).
Tawa gens; totem, sun's disk.
 39. Talasvema (Oraibi).
Kwahu gens; totem, eagle talons.
 40. Kelhofñniwa (Oraibi).
Tawa gens; totem, sun's disk.
 41. Küwanyanicimû.
Tawa gens; totem, sun's disk.



Kokop (Firewood)

42. Kütçakoyofno (Micoñinovi).
Isauñh (Coyote) gens: totem, coyote's head.
43. Lomatawa (Oraibi).
Isauñh (Coyote) gens; totem, coyote.
44. Nasyunweve (Walpi) (obiit 1893).
Kokop gens; totem, figure of Masawuh.
45. Katci (Walpi).
Kokop gens; totem, figure of Masawuh.
46. Tanakmontiwa (Oraibi).
Kokop gens; totem, head of Masawuh.
47. Tuveyectiwa (Oraibi).
Isauñh gens; totem, head of coyote.
48. Kūwanwaiyoma (Oraibi).
Kokop gens; totem, head of Masawuh.

Tabo (Rabbit)

49. Tañakwaima (Oraibi).
Tabo gens; totem, rabbit.
50. Macavema (Oraibi).
Tabo gens; totem, rabbit.
51. Kūwanwaitiwa (Oraibi).
Sowi (Hare) gens; totem, footprints of hare.

Tūwa (Sand, Earth)

52. Sikyahonauwñh (Walpi).
Kükütc (lizard¹) gens; totem, figure of lizard (manañiya), ring of horizon (tūwakatci), earth-altar-woman (tūwapoñtūmsi or tihküyiwügti, female associate of Masawuh; also called itañü, "our mother").
53. Hümihoiwiwa (Oraibi).
Kükütc gens; totem, lizard.
54. Lomaacniwa (Oraibi).
Tūwa gens; totem, horizon.
55. Macatoiniwa (Oraibi).
Tūwa gens; totem, horizon.
56. Lomunakcū (Micoñinovi).
Tūwa gens; totem, horizon (tūwakatci).
57. Kakapti (Walpi).
Kükütc gens; totem, lizard. Courier of the Antelope priests.
58. Sikyobotima (Walpi).
Kükütc gens; totem, lizard. Courier of the Flute priests.
59. Nūvavema (Oraibi).
Kükütc gens; totem, lizard.

¹ *Gen. incog.* The Oraibis are said to have a Lizard gens, Patcibkwaca (104).

The peculiar totem signature of the Patki, Tabo, Squash, Paroquet, Crane, Earth, Lizard, etc, may be expected in pictographs near the ruins along the Little Colorado south of Tusayan, and along the Hopi trail through Chaves Pass and along Verde valley. The traditionists of the first-mentioned family say that their ancestors left their totems on the rocks in the far south. I have seen them on bowlders in great abundance near ruins of the Homolobi group at Winslow, between 70 and 80 miles south of Walpi. Pictographs of women with two whorls of hair occur in Clear Creek canyon, several miles south of the Atlantic and Pacific railroad. I believe they were made by Hopis, ancient or modern.

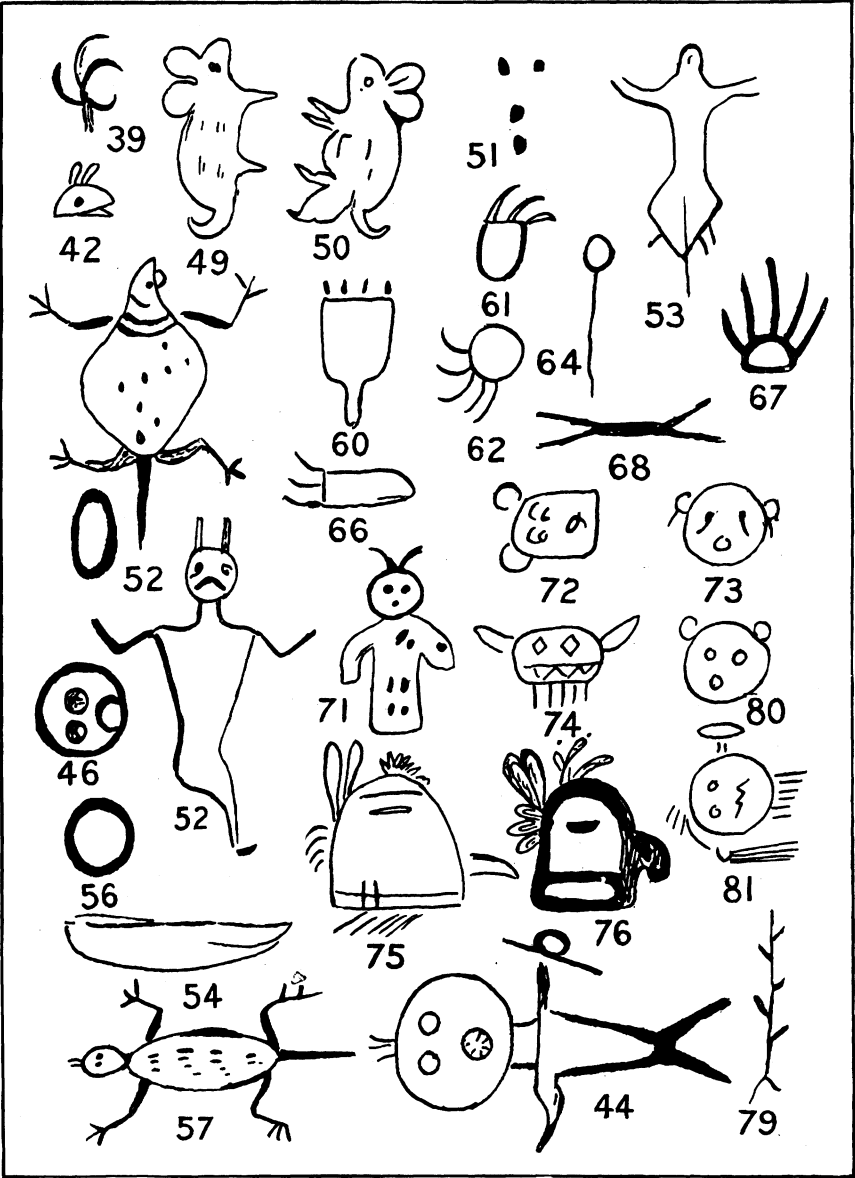
Honauûh (Bear)

60. Nasiheptüwa (Cuñopavi).
Honauûh gens; totem, bear's paw. Chief of the pueblo.
61. Lahpü (Oraibi).
Honauûh gens; totem, bear's paw.
62. Tawahofñima (Walpi).
Honauûh gens; totem, bear's paw.
63. Lomahofñava (Walpi).
Honauûh gens; totem, bear's paw.
64. Honani (Cipaulovi).
Piyuküc gens; totem, bearskin robe.¹
65. Lololoma (Oraibi).
Honauûh gens; totem, bear's paw.
66. Cakhofñyoma (Oraibi).
Honauûh gens; totem, bear's paw.
67. Lomaiyamtiwa (Cuñopavi).
Honauûh gens; totem, bear's paw.
68. Hümimüñniva (Cipaulovi).
Honauûh gens; totem (nata), bearskin robe.
69. Sikyaletutiwa (Cipaulovi).
Honauûh gens; totem, bear's paw.
70. Küwaukwatiwa (Walpi).
Tcoro gens; totem, bird (*sp.* ?).

Katcina (Katcina)

71. Kuwanwainiwa (Oraibi).
Buli (Butterfly) gens; totem, butterfly.
72. Sikyamüñniwa (Oraibi).
Katcina gens; totem, head of Tatcükkti (Mud-head).

¹ Formerly used to support bundles on the back and worn over the forehead.



HOPÍ TOTEMIC SIGNATURES

73. Intiwa (Walpi).
Kadcina gens; totem, mask of Hehea (a kadcina). Chief of the Kadcinas.
74. Sikyahoüava (Micoñinovi).
Kadcina gens; totem, mask of kadcina.
75. Macahoüava (Oraibi).
Kadcina gens; totem, mask of Tacab (Navaho) kadcina.
76. Simoñtiva.
Kadcina gens; totem, mask of Ahole (a kadcina).
77. Kwavioma (Micoñinovi).
Gyazro (Parrot) gens; totem, parrot.¹
78. Kami.
Gyazro gens; totem, parrot.
79. Kütventiwa (Micoñinovi).
Salab gens; totem, plant (salab).
80. Cinainiwa (Cuñopavi).
Kadcina gens; totem, mask of Tadcükti (Mud-head).
- Asa (Tansy mustard)*
81. Nahü (Sitcomovi).
Tcawkaina gens; totem, mask of Tcawkaina (a kadcina).
82. Nüvati (Sitcomovi).
Tcawkaina gens; totem, rabbit-stick or boomerang.²
83. Süyüku (Walpi).
Tcawkaina gens; totem, mask of a kadcina.
84. Syunoiitiwa (Walpi).
Tcawkaina gens; totem, mask of a kadcina.

The Tcawkainyumû or Asa people formerly lived near Abiquiu, at a place called by the Hopi Kaekibi. They traveled with the ancestors of the Hano people westward as far as Laguna, where they separated, the Asa group going westward by way of Zuñi. Some of their number remained at this pueblo, where their descendants still live, and are called by the Zuñis the Aiyohokwi. The remainder pushed on to Tusayan and settled near Coyote spring, at the East mesa. They fought with the Yutamû (Utes), who were harrying the Hopi, and drove them out of Tusayan.

During a period of famine the Asa people moved from the East mesa to Tubka (Tségi, Canyon du Chelly), where they lived some time and planted peach trees.³ They intermarried with

¹ Possibly paroquet or macaw; a frequent pictograph in the country south of Tusayan, and well represented on prehistoric pottery from that region.

² Wacri's totemic signature of the pûtekohu (rabbit stick) has a better form.

³ It will thus appear that the ruined pueblos of the Canyon Tségi were inhabited in recent times. I believe they were inhabited in the middle of the eighteenth century.

the Navaho while there and forgot their native speech, Tanoan, and spoke Navaho. They returned to Walpi about 1750, and probably passed through Zuñi between 1700-1710.

It would not be strange to find totem signatures of the Asa people, in the form of pictographs, in suitable places along the trail of their migration.

Piba (Tobacco)

85. Nakwayēctiwa (Oraibi).
Piba gens; totem, tobacco flower.
86. Talasyamtiwa (Oraibi).
Piba gens; totem, tobacco flower.
87. Hani (Walpi).
Piba gens; totem, tobacco flower.

Honani (Badger)

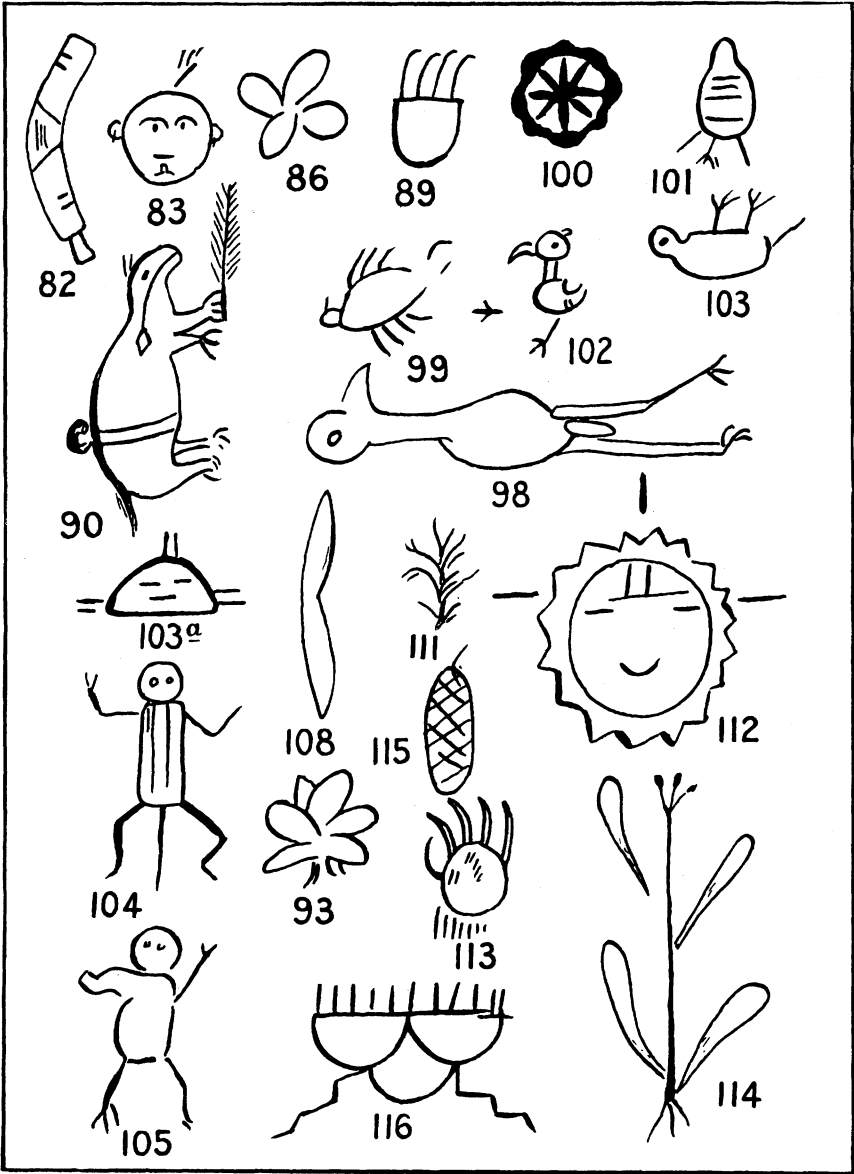
88. Maciumptiwa (Sitcomovi).
Honani gens; totem, badger's paw.
89. Cakwünü (Oraibi).
Honani gens; totem, badger's paw.
90. Yoyowaiya (Sitcomovi).
Honani gens; totem, badger with bundle of medicine on back,¹
purification feather in forepaw.
91. Kwumahoiniwa (Oraibi).
Honani gens; totem, badger's paw.²
92. Ponyamüiniwa (Oraibi).
Honani gens; totem, badger's paw.
93. Nüvayauma (Walpi).
Honani gens; totem, badger's paw.
94. Kwatcakwa (Walpi).
Honani gens; totem, badger's paw.
95. Koyofñainiwa (Sitcomovi).
Honani gens; totem, badger's paw.
96. Tünima (Sitcomovi).
Honani gens; totem, badger's paw.
97. Siima (Oraibi) (obiit, 1895).
Honani gens; totem, badger's paw. Chief of Katsina priesthood.

Atoko (Crane, Heron)

98. Tuwahoiniwa (Oraibi).
Atoko gens; totem, crane, heron.
99. Sakwacina (Oraibi).
Atoko gens; totem, bird.

¹ The Katsina cult is intimately associated with Badger clans.

² Moñwi makes the best signature of badger's paw. His totem occurs on many of my subvouchers.



HOPÍ TOTEMIC SIGNATURES

Patuñci (Squash flower)

100. Talasnumtiwa.
Patuña (Squash) gens; totem, squash flower.
101. Talasyauma (Micoñinovi).
Patuña gens; totem, squash.

Kele (Pigeon-hawk)

102. Talasventiwa (Oraibi).
Totem, bird.

Kala (gopher)

103. Paluñauñh (Cipaulovi).
Totem, gopher.
- 103a. Humiñüñtiwa.
Totem ?

Pateibkwaca (Lizard)

104. Wikvaiya (Oraibi).
Lizard gens; totem, matcakwa (horn-toad).
105. Nawini (Oraibi).
Horn-toad gens; totem, horned toad.
106. Tawakwaptiwa (Oraibi).
Piyüküe (Bearskin Robe) gens; totem, bearskin robe.

Awata (Bow)

107. Lomanimtiwa (Oraibi).
Awata gens; totem, bow.
108. Nücitima (Oraibi).
Awata gens; totem, bow.

Teve (Greasewood)

109. Boliyectiwa (Oraibi).
Teve gens; totem, bush of teve.
110. Lomankwa (Oraibi).
Teve gens; totem, bush of teve.
111. Cikaiyectiwa (Oraibi).¹
Tebe gens; totem, bush of tebe.

HANO SIGNATURES

Tañ (Sun)

112. Kalacai (obiit, 1893); totem, sun's disk. Chief of Sun priesthood.

Ke (Bear)

113. Motco; totem, bear's paw.

¹ The signatures from 107-111 include gentes extinct on the East mesa. Clans 107 and 108 existed at Awatobi and may have been derived from that fated pueblo.

Sa (Tobacco)

114. Anoti ; totem, plant (tobacco).

Kulon (Corn)

115. Polakaka ; totem, ear of corn.

Okuva (Rain-cloud)

116. Kwalakwa ; totem, rain-cloud. Chief of Sun priesthood.

The trail of migration of the ancestors of the Hano people was from Tewagi, in the Rio Grande country, to Laguna ; thence to sites of Fort Wingate, Fort Defiance, Pueblo, Colorado, and Keams Canyon. They arrived in Tusayan about the beginning of the eighteenth century.

I have introduced on the accompanying plates the typical totemic signatures referred to in the preceding pages. The figures under the signatures correspond with the list of names, but I have the totems of each of the 116 names mentioned above, and believe no important gens has been overlooked.

In studying Mr Hodge's valuable article¹ on the Pueblo clans, I am struck with the large number of gentes in Tusayan as compared with the Rio Grande pueblos. The very small number at Zuñi, which is said to have four-fifths as many people as all the Hopi towns, is not only exceptional as compared with Tusayan, but also in comparison with the Rio Grande pueblos. It would not surprise me if the number of clans reported from Zuñi is too small. The Zuñis, like the Hopis, are a composite people, the original nucleus of which has assimilated increments from many pueblos now in ruins or still inhabited. While these additions may have been adopted into existing clans and thus lost their identity, in some cases, as the Asa, and presumably in others, this was not the case.

There has always been a tendency for the inhabitants of one pueblo to seek a home in another and there to marry. This holds also for families, and within my memory a Zuñi, his sister, wife, and children have become domiciled in Walpi. Hopis born in Tusayan are found in many southwestern pueblos. In ancient times refugees or colonists from pueblos now in ruins

¹ American Anthropologist, vol. ix, No. 10.

did the same, even when they sought an asylum among a people of different speech. The result of this commingling has made a people of close consanguinity, although linguistically different; but it was a composite people before it settled in the pueblos which its descendants now occupy. No one has yet shown where this culture originated, although we think we can trace the northern, eastern, and western frontiers. We know, however, that a similar culture once existed in the northern states of Mexico, and have not yet traced its southern boundaries where it merges into the culture of the south.

THE VATICAN MANUSCRIPT No. 3773.—Among the more interesting of the numerous Nahua pictorial manuscripts published in Lord Kingsborough's great collection is that known as the Codex Vaticanus, No. 3773. This manuscript, which was placed in the library of the Vatican at least as early as 1596, is generally believed to refer to native rites or ceremonies arranged in calendar form. It consists of nine pieces of tanned deerskin, $31\frac{1}{2}$ palms in length, comprising 48 leaves partly painted, which, together with the last leaf (which should be numbered 49), are attached to a wooden cover; inside of this cover the leaves are folded in the form of a screen, making an *amoxtonli* or "small book," eight inches high, seven inches wide, and three inches thick. The paper of this beautiful little product of Mexican art is made of the leaves of the agave plant. The artist Aglio, whom Kingsborough employed to copy the work for publication, was misled by one of the covers into beginning his copy at the end of the codex and to finish it at the commencement, for he noticed that one of the covers has attached to it two labels in European writing, which he surmised marked the beginning of the book. Its location in Kingsborough is at the end of the third volume of the "Antiquities of Mexico," London, 1831-'48 (nine volumes, grand folio). To remedy this lamentable mistake, His Excellency, the Duke of Loubat, sought permission from Pope Leo XIII to reproduce the valuable relic in a new facsimile edition, which should be an absolutely perfect reproduction of the original in design and color. The publishing firm of Danesi, in Rome, acceptably acquitted itself of the task and

thereby earned the applause of all antiquaries. Only fifty copies have been printed and distributed to the favored few able to appreciate this unique document; they are each accompanied by three explanatory treatises matching in size the codex itself, one in English, one in Spanish, and the third in Italian.

One who had not previously seen a Mexican manuscript would, when first inspecting this volume, naturally believe it to be a picture book for small children. The gaudy colors, the strange acts in which the persons figured are engaged, their curious accouterments bedecked with ornaments, the grotesque and impossible animals assembled on almost every page, sometimes serving as sacrificial victims, afford a sight "fearful and wonderful to behold." A closer comparative study, however, soon reveals the fact that the drawings are of a symbolic nature and that every picture has a meaning disclosable by profound study of the Nahua people, their customs and artistic development. Just as in the rites and ceremonies of the Christian church everything is symbolic, so here the red body-paint of the "heroes" differs in meaning from the black or brown daubings across the face. The numerous ornaments on their heads, garments, and legs all have a distinct meaning, as each color has its special significance. Colors are not grouped discordantly, but always leave a pleasing effect on our visual organs, although the aboriginal artist was entirely unacquainted with what we call perspective. Every student of Indian picture-writing will appreciate the excellent work the Duke of Loubat has so generously performed.

A. S. GATSCHET.

DR D. G. BRINTON will deliver a course of six lectures on "The Religions of Primitive Peoples," at New York University, on successive Tuesday evenings, beginning January 12, under the auspices of the American Committee for Lectures on the History of Religions. The lectures will later be published in book form.

DAKOTA INDIAN CATECHISM.—Mrs C. H. Smith and Rev. William J. Cleveland have just published at Madison, S. D., a translation into the Dakota language of "The Church Catechism simplified by Short Questions and Answers, together with Illustrations intended for the Younger Children of the Church."